

The Indian Missionary Record

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Rev. G. Laviolette, O.M.I., Editor

LEBRET, SASK.

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Qu'Appelle Indian School, Lebret.

MEN SERVING THE ARMED FORCES

Okanase Reserve, File Hills Agency:
Tuckanow James, Walker Stanly,
Anderson Angus, Walker Jack, Anderson Thomas, Creely William, Creely Gilbert, Nokusis Maurice, Wakeup Edward.

Pepeekeesis Reserve:
Swanson Campbell, Thomas Peter, Thomas Donald, McLeod Albert, McLeod Gilbert, Dieter Robert, Brass Georges-Leslie, McKay Alec, Dumont John, Bird Charles, Pinay Prisque, Bellegarde Vincent, Bird David, Stonechild William, Desnomie Georges, Stonechild James, Keewatin Edward, Pinay Edward, McKay Victor, Sanderson Edward, Keewatin Morris, Keewatin Lloyd, Bellegarde Maurice, Desnomie Norman G.

Star Blanket: Staar Sidney, Staar Bertie.

Pasqua Reserve, Qu'Appelle Agency:
Asham Thomas, Pascal Francis, Pasqua John.

Muscowpitung Reserve:
Stonechild Edward, Pratt William, Anaquod John, Cappo John.

Piapot Reserve:
Crowe Ernest, Obey Georges, Wesequate William, Noname Albert, Carriere Andrew, Carriere Wilfred.

Standing-Buffalo:
Thompson James, Whiteman Alec, Bear Philip, Whiteman Albert.

There are about ten more men from the File Hills Agency who have joined up recently. James Stonechild is the only man in the Air-Force, the others are all in the Army. Due credit must be given to the respective agents of these two Agencies for their efforts in recruiting men for the active service. In Mr. Jones' Agency (File Hills) there are now 35 men in service; in the Qu'Appelle Agency (Mr. F. Booth), there are 17 men as mentioned above, and a few from Sintaluta, whose names will be published in our next issue.

The editor of the I.M.R. will gladly publish any lists of men in the active services, provided they are complete and given by reserves.



Indian Encampment, McIntosh, Ont.

A MODERN PARABLE

A train was pulling into the depot. On the platform stood a very small, crippled fruit vendor. His basket was filled with fruit and nuts ready to sell to the passengers. The train had not yet come to a full stop when a business man swung himself from the train and in his haste collided with the boy on the platform. The basket was overturned and its contents scattered.

The man saw what had happened, but as a crippled fruit boy was the only one concerned and as the man was in a hurry, he walked away without a word.

Just then the train stopped and a travelling salesman alighted. He, too, had important business in the city, but here was a boy in trouble. The traveller saw what had happened—the scattered fruit, the crippled boy, the distress on his face, and the tears in his eyes.

The man said nothing, but he set down his bag, and quietly but rapidly assisted the boy to gather and replace in the basket the fruit and packages which could be rescued. The task was completed, and the traveller was about to leave when he reached into his pocket, and taking out a piece of silver, placed it on the top of the basket.

As he did so, the boy looked up through his tears into the face of the man and said, "Say, mister, be you Jesus?"

"No," said the man, "I am not Jesus, but I am one of His Followers, and, as I go about, I try to do the things which He would do if He were here."

Wrong conduct is far more powerful to produce erroneous thinking, than erroneous thinking to produce wrong conduct.

In bringing up a child, think of its old age.

SANDY BAY INDIAN SCHOOL, MANITOBA

Spring is here! Our hearts elate with joy in the thought that we may frisk about and for some of us—play in the water! But, what a deception, for, at the sight of the first ducks it is forbidden to play around the brookets. As a brave child of Adam and Eve, Paul Fish doesn't mind the defence and seizes the first opportunity. Before long he has to convince himself that happiness doesn't last on earth for he is condemned to stay in. Just as he is submitting to his fate, a Sister enters and enquires about his supervisor. As nothing ever troubles our little man, he replies—"Oh, she is outside—playing in the water!"

After an explanation given on the Last Judgement one of our little tots, Lawrence Mousseau, asks, "Do you think that God can speak Indian?" God must have smiled upon this little child!

Although St. Joseph led a hidden life on earth, his feast did not remain silent for us. In his honor we sang our best hymns during Mass. After breakfast our favorite child, Philomene McIvor, who by all her charms gains everyone's heart, begged a holiday from our kind Father Principal. This little girl still had another favor to obtain. Sr. Supervisor could not refuse her the pleasure of taking her dinner with the Sisters.

On the first Friday of the month, Mrs. N. Ray, the teacher of the Day School was greatly honored by the visit of our Divine Lord into her humble school. Rev. Fr. Comeau celebrated Mass while Srs. Therese de l'Enf. T. and St. Jean-Marie Vianney, three girls, Jane Malcolm, Rose McKay and I (Christina Sumner) attended.

Our zealous Missionary touched by the pious and numerous assistance intends to go back every first Friday.

Christina Sumner, Grade V.

LEBRET INDIAN SCHOOL NEWS

On March 25th, the following were received in the congregation of the Children of Mary: Lena Peigan, Isobel Tuckanow, Mary Dumont, Alma Dumont, Olive Pinay, Marian Dubois, Velma Anaquod, Harriet Nokusis, Rosie Adhemar, Cora McArthur, Isobel Goodwill, Mary Hapa, Beatrice Lavallee, Violet Cappo and Rosie Chicons. Election of officers will be held after Easter.

The children assisted at the Holy Week ceremonies at the Lebret Parish Church. The Senior Girls' choir was in attendance.

April 17th, 1911

On the occasion of the arrival of the first Grand Trunk Railway Train in Lebret, there was a great celebration at the Indian school. Fireworks made a magnificent display on that occasion, and the senior girls of the school had an entertainment in the evening. The occasion was truly well worthwhile rejoicing for. Previous to the coming of the railway in the valley, all the freight and mail had to be hauled by team 19 miles from Indian Head. Mr. E. Sworder, still residing at Lebret, who was clerk at the school then, recalls this memory for the readers of the I.M.R.

Sintaluta, Sask.—A suggestion made that Indians bring in Montmartre 50 willow pickets each for the Milk for Britain Fund, was well received, and the pickets will either be raffled or sold at auction.

We have learned with regret of the death of Mr. Drybone, on March 20th.

Standing Buffalo I.R., March 17th.

John Tawijaka, 86, passed away on March 13th. He was born in Sisseton, S. Dak., and came to Canada while still a child, when the Standing Buffalo band fled to this country after the Minnesota outbreak of 1862. He came to Fort Garry, and from there to the Wood Mountain district. He married at 22. He had five sons and two daughters. They are: Louis, John, Anthony, Paul, Edward, Margaret (Mrs. Rattlesnake) and Eliza (Mrs. Chas. Rider) both of Sintaluta. The patriarch had 18 grandchildren and 23 great-grandchildren, and one-great-great-grandchild living. Well known to all, generous, honest and a good worker, he was a well deserving man. He was one of the first Indians to settle down to farming on the Standing-Buffalo Reserve, and had numerous heads of cattle. During the last war, he untiringly collected money for the Red Cross. He also worked hard at having the present chapel built on the reserve, and contributed his time and money for its building.

The funeral was held on Sunday, March 15th, and was attended by practically everyone on the reserve; Fr. Laviolette officiated.

May he rest in peace.

L.T.

Maurice Redman dies March 15th.

Another sad event which brought mourning among the Sioux was the death, after a long illness, of Maurice Redman, 20 year old son of Leo Redman. The funeral was held on March 17th, at the Reserve chapel by Fr. Laviolette.

ALL THROUGH THE DAY

Whether we be walking in the public streets or dealing with our neighbor, or occupied in any manual work, or taking our meals, or rising in the morning in every petty detail, in fact, of our daily duties we may profitably converse with God.

And why should not the earnest Christian in all the various circumstances of life lift up his mind to and implore His help with that beautiful prayer of holy David which the early monks had ever in their mouths?

"Oh God, come to my assistance! O Lord, make haste to help me," or again to ask for purity of heart, "Create a clean heart in me, O God, and renew a right spirit within me," or to manifest to God our desire of possessing Him, "As the heart panteth after the fountains of water, so my soul panteth after Thee, O God," or to crave forgiveness for all the offences by which we daily displease Him, "Have mercy," or to declare the conformity of our will with that of God, in whatever may befall us. "Teach me to do Thy Will, for Thou art my God." "Not my will but Thine will be done; Not as I will, but as Thou wilt."

WILD LIFE IN WESTERN CANADA

Notes on the most common wild animals and birds in Western Canada.

1.—The MOOSE is the largest of the Deer Family; during the summer it feeds on aquatic plants, in the winter it browses on foliage and twigs of shrubs and trees. The moose lives in the northern part of the provinces, and is fairly plentiful. The bull will weigh from 900 to 1,400 lbs.; the cow will sometimes bear twins.

2.—The ELK or wapiti (in Shawnee Indian, for big deer) is also found in fair numbers in our provinces; a bull will weigh up to 1,000 lbs. A full grown elk-bull can defend itself very well against wolves, coyotes, even bears.

3.—The ANTELOPE (pronghorn) is one of the fleetest and most graceful members of the deer family. It is found in Southern Sask., and Alberta. Fawns are born in May or June, two as a rule, occasionally three. It lives in open range; its only protection against enemies is its amazing speed.

4.—The BEAVER builds its home in streams and does a remarkably good job of it, felling trees with its sharp teeth, towing them to its dam or lodge, and fixing them carefully in position. Its favorite food is the bark of poplar or willow trees. Three to five young are born at a time. They are protected in most parts of the West.

5.—The RABBIT feeds on greens, the bark of trees, and twigs. There are two varieties: the snowshoe (in bushes) and the Jack (in the prairie). The snowshoe rabbit produces numerous families, having as many as three litters in one summer. Diseases and epidemics sweep the rabbits away every five to seven years. It forms the main food supply of owls, mink, weasels, foxes and lynx.

6.—The CANADA GOOSE comes in two varieties: the Honker and the Cackling. The former is the larger, weighing up to fifteen lbs. Its color is dark grey with black head and neck, with white cheek patches. The bird nests on the ground and generally lays between four and ten white eggs.

7.—The MALLARD DUCK is the choice of all wild ducks; in the fall it is very distinctive when its green

neck feathers glow like metal in the sun. It is gun shy, strong in its flight, and inhabits fresh water ponds and marshes. It nests on the ground but occasionally in low trees. The eggs are greenish buff, between six and thirteen in a nest. It feeds in grain fields in the fall.

8.—The RED HEAD DUCK gets its name from the rusty colored feathers of its neck. It is often mistaken for the canvas back. It is a surface feeding duck, and does not feed on grain, as a general rule. Its nests are built on the ground near marshes; the eggs are grayish olive, between seven and nine. It is now disappearing and should be protected.

9.—The white-winged SCOTER DUCK is seen in the lakes of the North. It nests near the edges of lakes, on sloughs; eggs are shell pink, and from nine to fourteen are laid. It feeds on aquatic plants and insects, and is a surface feeding duck.

10.—The SNIPE is found near the edges of all lakes and streams; feeding on insects and plants. It has a corkscrew flight which makes it difficult to shoot. It nests in grassy meadows. It is protected, and should not be shot at.

11.—The PRAIRIE CHICKEN (or sharp-tail grouse) is found in poplar bluffs, close to water, and in wheatlands. The nests are found on the ground, near bluffs and grain fields; eggs numbering between 12 and 20. It is easily recognized in the winter for its feet are feathered like snowshoes and leave distinctive tracks.

12.—The RUFFLED GROUSE (commonly called partridge) is wood-brown and gray; around its neck is the ruff of black shiny feathers from which it gets its name. It feeds on berries and grubs. It nests on ground and wooded lots, and many nests contain up to 20 eggs. It should be protected.

13.—The PHEASANT has been introduced in the West by sportsmen, and is now well established. The cock has a most beautiful plumage, and is very pugnacious. (no par.) The nest is in deep grass and around ten to twenty eggs are laid each spring. The pheasant originally came from China.

(N.B.—The I.M.R. welcomes notes on other wild animals, and birds, such as the coyote, mink, fox, weasel, muskrat, eagle, owl, etc. to complete this series.)

—The Editor.



Indian Children, Marieval, Sask.

THE NUNS AREN'T THAT BAD



Missionary Oblates of the Sacred Heart, McIntosh Indian School, Ont.



Sisters of St. Joseph, visiting the sick.



Grey Nuns of



Providence Sisters, (Alberta)

This is a public apology for years of pigheadedness, ignorance and prejudice, all directed against the Catholic parochial schools.

I am a convert. For 18 years I wobbled back and forth undecided as to whether I'd be a Catholic or not. I was a living proof of the wisdom of the Church in disapproving of mixed marriages. My two oldest children were lukewarm Catholics and my three youngest were in a fair way to follow in my footsteps. After considerable thought about my family life I decided to forget me. I would try to forget that I was an intelligent woman, who accepted what she liked (and found easy) in the Catholic Faith and discarded the rest as superfluous. I began to work hard at being a Catholic, and after a year of squelching the critical me, who was apt to pop up and ridicule the ritual and "trappings" of the Church, I at last found myself a Catholic in thought and action. Now, after three years, I am increasingly thankful for my Catholic faith.

Two years ago I entered my two girls in a parochial school, with fear and misgivings, I must admit.

This article, while it applies directly to the teaching Sisters in city schools, can be well applied to the teachers in our Indian schools. The cuts which accompany the article, are loaned through the courtesy of the "Ami du Foyer," St. Boniface, and we thank them for their kindness.



Oblate Sisters, Cross Lake, Man.



Fort Providence, N.W.T.

My two older children were through school but a third is to enter a Catholic high school next year. I now realize that the parochial school system really needs no defense, nor any individual's approval. I now know that my bigotry and prejudice denied my oldest children the best in education. I am hoping that my experience may prompt some Catholic parents with a similar attitude to send their children to the Sisters' school not merely from a sense of duty, but because they can thus secure the only education fitting for their children. To me it is appalling how many Catholics send their children to public schools.

Until I saw the light, I had never known a nun, nor had I been inside a parochial school. For years I had used all the standard cliches and arguments. As if I were one having first hand knowledge, I discoursed wisely about the "poor equipment," "the segregation of a certain class," "the emphasis on religion and the neglect of other subjects." I had them all down pat! No child of mine would ever go to a Sisters' school! Never! But my children are starting



Sisters of St. Joseph, Sturgeon Landing, Man.



Sechelt School, B.C.



Kootenay School, B.C.

their third year under the guidance of the Sisters. I now appreciate the fact that I am privileged to be able to send my children to a parochial school, to have my children taught in a Catholic atmosphere by Catholic women who, by their calling, training, self-sacrifice and education, live the very precepts they teach. The "good manners" learned in the Sisters' school are rather the children's unconscious imitation of the Sisters. Such beautiful poise must have its source in their quiet life and in the service of our Lady and her divine Son.

Fun and laughter have their place in the classroom ruled by a nun, but never unkindness or coarseness. There is a religious atmosphere, but never a gloom; discipline, but never cruelty.

I know one teaching Sister who tutored a girl during summer vacation so that the girl might go on with her class. The Sister's only pay was the love and gratitude of that child; and yet Sisters need their vacation. Their days are full, and their work does not end at 3:30 when the children leave school.

Another Sister who teaches eighth grade girls sent for a freshman in high school. Sister had heard that the girl was unhappy, ready to leave school. Learning that the root of the trouble was Latin, Sister suggested, "Bring your Latin book to me. We will work together, find your trouble and straighten it out." This Sister's responsibility for her pupil was over, but not her interest. The girl needed help and she got it.

Mary, a little 2nd-grader, had to be kept back. "I want you to stay with me another year, Mary," the Sister told her, "because I want you to be my best reader next year." It was so tactfully and kindly done that neither the girl nor her classmates realized that she was being "kept back." Lucky Mar, to stay behind and be Sister's best reader next year!

In the Catholic school there is a prayer to start the day and a prayer at the close of school. Love of God is taught through love of home, love of parents and love for one another. Just recently a national convention discussed whether religion should be dropped from public schools. Is it really religion: merely one or two verses from the Bible and a half-hearted recitation of the Lord's Prayer—and that left to the teacher's discretion?

Religion is the one thing we cannot afford to drop out of our children's school life. The Sisters teach it so well that religion soon becomes a part of the children's very life. The youngsters learn to go to church frequently, not to please Sister, but because God is there.

As for cruelty in the parochial classrooms, it seems ridiculous even to mention it, but I have heard some tall tales. Sisters are human beings, subject to fatigue and illness. Suppose your own children told outsiders some of the things we do and say at home when we are tired and worried. Our "cruelty" would surpass that of any story that might come from a classroom. Of course, there is discipline in the parochial schools, but there is never any cruelty.

Are Catholic schools expensive? The answer is "No." If you are in doubt, don't listen to Mrs. So-and-So, who will tell you that "the parochial school system is no place for a poor child." Go directly to the Sister principal and ask her. As for the accusation

that the Sisters are "constantly asking for money," a few pennies now and then for missionary work, etc. will hardly be missed. You give your children pennies for candy without a second thought. Moreover the Sisters instruct the children not to ask their parents for money but rather to sacrifice candy or movie money occasionally. That is the only kind of giving that counts; the kind that is built on sacrifice.

My seven-year-old daughter is taking piano lessons from a Sister. Sometimes the youngster neglects her practice. Her older sister, who also takes piano lessons, recently chided her, "Wait till Sister hears your piece; she will throw you right out the window!" The little one turned around from the piano and in a very positive tone said, "She will not! The Sisters aren't that bad!"

In concluding the story of my complete conversion to the parochial schools let me re-echo those words and assure you that whatever you may have heard about the parochial school, "The Sisters aren't that bad."

Visit your parochial school and find out.



Why Callest Thou Me?

CARVED by an unknown sculptor into the walls of the cathedral of Lubeck, this appeal expresses the grief of Christ:

Thou callest me MASTER — yet heedest me not,
Thou callest me LIGHT — yet I shine not in Thee
Thou callest me the WAY — but dost follow me
not.

Thou callest me LIFE — yet my name is forgot.
Thou callest me TRUTH — but play'st a false role.
Thou callest me GUIDE — yet despisest control.
Thou callest me LOVING — withholding thy heart.
Thou callest me RICH — yet desirkest no part.
Thou callest me GOOD — yet evil thy ways,
Thou callest me ETERNAL — while wasting thy
days.

Thou callest me NOBLE — yet dragging me down,
Thou callest me MIGHTY — not fearing my frown.
Thou callest me JUST — Oh! if just then I be,
When I shall condemn thee, reproach thou not Me!



THREE MIRRORS

A girl at school wrote home to her mother requesting that she be sent a mirror.

Thereupon the mother wrote back to her as follows:

"I am sending you a package containing three mirrors, one to show you to yourself as you are, another which will show you what you will be, and a third which will show you what you ought to be."

The girl received the letter and the package, and upon opening it, took out first an ordinary mirror, with a note attached which read: "This will show you what you are."

She next took from the package a skull, upon which was written: "This mirror shows you what you will be."

Finally, she found a statue of the Blessed Virgin, beautifully designed. Attached to it was a note:

This mirror shows you what you ought to be."

CATHOLIC FAITH

CHAPTER 4 — The Divinity of Christ

By Sylvia M. Keeley

Texts From the Scriptures:

"God Himself will come and will save you." (Isa. 35:4).
 "Again the high-priest asked Him, and said to Him:
 'Art Thou the Christ, the Son of the Blessed God?'"
 and Jesus said to him: "I am." (Mark 14:61-62).
 "Search the Scriptures, and the same are they that give testimony of me." (John 5:39).
 "Thou art Christ, the Son of the living God." (Matt. 16:16).

In order to declare that He is God, it was not necessary for Jesus to say outright: "I am God." He revealed that He is God, when through His own power He wrought miracles, gave the Apostles the power to work them, forgave sins, perfected God's Commandments, and declared Himself to be the necessary condition of salvation. He implied that He is God when He asserted that He has power over life, is greater than God's temple, is the Lord of the Sabbath, and is the Judge of the living and the dead. He declared that He is God by affirming that He is equal to the Father, that He is one with the Father, that He is eternal, that God is his Father, and that He is the Son of God.

Christ possessed a very sound mind, great knowledge, and extraordinary virtue. Because of these characteristics He could not have believed Himself to be God, and declared Himself to be so if He really had not been. Therefore, in declaring Himself to be God, He proclaimed what is true.

Christ wrought a number of miracles: wonders in nature, cures of diseases, and the raising of the dead. Since He wrought these miracles through His own power, something which only God can do, He is God. And since God would not have given the power of working miracles to a man who would falsely claim to be God, and who would be worshipped by millions of people, Christ through His miracles, proved that He rightly proclaimed Himself to be God.

Christ prophesied three classes of events: incidents in His passion, His death, His resurrection; His abandonment by the Apostles, His denial by Peter, and His betrayal by Judas; the destruction of Jerusalem, the throwing down of the temple, and the dispersion of the Jews. All these predictions were literally fulfilled. Since Christ made these correct predictions, through His own power and since God alone can know the future actions of mankind, Christ is God. His prophecies also proved that He rightly declared Himself to be God, for God could not reveal the future actions of men to a man who falsely claimed to be God.

Christ really died on the cross, and on the day He really rose from the dead, giving through forty days many proofs to His Apostles and to a large number of His other disciples that He was living again. Since Christ had declared that He would rise by His own power and since only God has power over life, Christ by rising from the dead proved that He is God. His resurrection also justifies His declaration that He is God, for we cannot suppose that God would raise a man who falsely claimed to be God.

After Adam sinned, mankind gradually fell into the worship of many gods in human and animal forms and in the name of these committed dreadful excesses. About two thousand years before the birth of Christ, God made arrangements to fulfill his promise of sending mankind a Redeemer by choosing the descendants of Abraham through Isaac and Jacob, called the Jewish people, as the means to preserve the knowledge and worship of the true God, and to provide for the Redeemer's coming. Over four hundred years before Christ came, the Old Testament foretold many facts about the Redeemer: His descent, birth, public life, passion, death, burial, resurrection and ascension. Also the Old Testament declared the Redeemer to be God. All these prophecies have been fulfilled in Christ. The fulfilment of these prophecies in Christ proved the truth of His declaration that He is God. And since the Old Testament declares the Redeemer to be God, the fulfilment of these prophecies in Christ proving Him to be the Redeemer also proves Him to be God.

We have here then, the strongest proofs that Christ is God, proofs that put the matter beyond all doubt. If we are now to add proofs from the New Testament, we would say that the writers reveal that, beginning with Christ's resurrection the Apostles and a great many other Jews believed that Christ is God. The Apostolic Fathers of the first century, the Christian writers, artists as well as the pagans bear witness that the early Christians believed that Christ is God. Now, the Jews hated the gods in human form adored by the pagans; the pagans accepted with great difficulty the teaching that Christ was God. Nevertheless they both rejected any previous belief, and accepted Christ as God, because they had ample proof from the Apostles and other eyewitnesses of Christ and from the New Testament.

During her existence of almost two thousand years since her foundation by Christ, the Church has taught and believed that Christ is God. During this time, although a very large number of heresies arose which denied that Christ is God, the Church converted a very large part of the world so thoroughly that the belief there in many gods ceased altogether. Thus Christ's divinity is confirmed both by the belief of the early Jewish and Gentile Christians and by the constant belief of the Church.

We will conclude with the words of St. John:

"Many other signs also did Jesus in the sight of His disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ, the Son of God; and that believing, you may have life in His name." (John 20:30-41).

—G. L., O.M.I.

(Next month — The Redemption)



We cannot live better than in seeking to become better, nor more agreeably than in having a clear conscience.—Socrates.

? THE QUESTION BOX ?

What was the Pasch of which we read in the Gospel on Palm Sunday?

The Pasch (literally, "a passing by") was the most solemn of all the Jewish festivals. It was instituted in memory of the Israel's deliverance from the bondage of Egypt and of the preservation of the first-born of the Hebrews, whom the angel of God spared (passed by) while he slew the first born of the Egyptians. The festival was of seven days' duration and occurred at the time corresponding to our present Holy Week. Strictly speaking, however, the name Pasch applies to the preliminary rites of the first day. On the evening of that day at sunset a lamb was slain and its blood poured out at the foot of the altar by the priest. Care was taken that no bone should be broken. A lamb was likewise prepared as a sacred banquet for each family. This was the opening ceremony. The seven days which followed were called the Feast of the Unleavened Bread.

Why do people hold palms in their hands on Palm Sunday during the reading of the Passion?

The palm is a symbol of victory. The faithful, therefore, hold a piece of palm in their hand during the reading of the Passion to recall the victory which Jesus Christ gained for mankind over sin through His sufferings and death. It also recalls the triumphal entry of Jesus into Jerusalem when the people greeted Him with palms in their hands.

Did our Lord after His Resurrection show any bodily effects of the sufferings which He endured in His passion?

He retained the marks of the five wounds, on the hands, feet and side. This we know from the fact that our Lord told St. Thomas, who had still been left in doubt as to the resurrection, to witness the marks of His sufferings by putting his finger into the place of the nails and his hand into the lance wound.

How do we know that God wishes us to honor the relics of the saints?

We infer this from the marvelous virtues with which it has pleased Him to honor their bones and the different things coming into contact with their sacred bodies. Thus in the old testament, in the 4th book of Kings (13:21), we read the following: "Some that were burying a man...cast the body into the sepulchre of Eliseus. And when it had touched the bones of Eliseus, the man came to life and stood upon his feet." In the new testament we have many instances. In the gospel of St. Matthew (9:20) we find that an afflicted woman, full of faith and humility, was cured by touching the hem of our Lord's garments.

The fact that many celebrated miracles have been wrought for centuries and are still being performed today at the tombs of martyrs or the shrines of saints is positive and undeniable proof that the divine Master is highly pleased with the reverence and honor we pay the relics of His saintly heroes. Again, it seems very natural for us to cherish remembrances and tokens of renowned persons. We honor the pictures of parents, friends, etc., especially so after their death. Why then should we be surprised if relics of saints are honored in the Church?

THE LIFE OF JESUS

JESUS PREACHES AT CAPHERNAUM

Jesus dac mawandjihitiwigamikong ki ondji sakanham kaye ondanit o ki awi otissan Pierran, Andrwan, Jeanyan kaye Jacquan. Simon Pierre dac o sigossan nipewining ki kitci akosiwan, ki kijisowinapinenit.

O kikinoahamaganak dac Jesussan o ki tajindamanan, pagussenimat, o ki nansikawan, kaye tcigi-gabawitamat, ki kakandwe kijisowin tci naganikonit. Ka saginindjinat dac o ki ombinan. Cemak mi kijisowin ka iji angomagatinik, kaye ka pasikwit aha ikwe, o ki madji pamihan ima eyanit.

Wenagocit ki ickwa pangicimuk, minik eyawaban ayakosinit kema Matci Maniton tebenimikonit, Jesussan o ki pi ijiwitawanan. Kakina endawicit ima otenang anicinabek, assamickwandeming ki mawandjihitiwok.

Pejiko kikitowin etta Jesus kakina Matci Maniton o ki ondji (ikonijawan) matci-nijawan, kaye Matci Manitot oho ki iji pipagiwok:

"Kin, geget, Kije Manito ogwisissan" o ki ondjhian dac kiji-ganonat, tci ikitossinik win geget Christiwti. Ayakesinit dac win pepejik o ki tessinindjitawan, kaye ani ka iji nodjimohat missakanik anicinaben anotc pepakan inapinenit.

O ki tebwessiton ka ki iji nikanadjimonit Isaian: "O ki otapinanen ki mamakisiwininanin ki pimondahitiso ki kwatakitowininanin."

(To be Continued)

CHURCH CALENDAR

APRIL 26:—Third Sunday after Easter. Gospel: John 16:16-22.
 MAY 3:—Fourth Sunday after Easter. Gospel: John 16:5-14.
 MAY 10:—Fifth Sunday after Easter. Gospel: John 16:23-30.
 MAY 14:—Ascension of Our Lord. Holiday of Obligation.
 MAY 17:—Sunday with Octave of Ascension. Gospel: John 15:26-27; 16:1-4.

THINGS TO FORGET

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slander you have ever heard. Forget the temptations. Forget the fault-finding and give little thought to the cause which provokes it.

Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all the personal quarrels or histories which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and constant thought of the acts of meanness makes you more familiar with them.

Obliterate everything disagreeable from yesterday and start out anew with a clean heart today, so that you may write upon a clean sheet for sweet memory's sake only those things which are pure and lovely.—